



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The present work contains the first two of these chapters. The author's lamented death interrupted his work, and we have seen no intimation that it can be completed from the manuscripts which he left behind.

Chap. 1 deals with the question whether the church made the gospel collection for the purpose of using it as a weapon against Gnosticism and Montanism, or whether the unique position acquired by these books is due directly to the use of them in the public worship of the church, and this in turn to knowledge of their apostolic origin. Godet's discussion of the question is very full, but hardly as judicious as full. His decision for the second of the alternatives named, and his conclusion that at the end of the first century there existed a gospel collection containing our present four gospels and no others, seem neither sustained by the evidence advanced nor consistent with the whole body of facts.

Chap. 2 is a full and interesting discussion of the problems connected with the first gospel. Godet recognizes two strata in the book, and distinguishes the original apostolic gospel, written in Aramaic early in the sixth decade, from the present Greek gospel, edited at Matthew's suggestion by a disciple of the apostle and put forth 60-68 A. D. He defends the historical accuracy of the book in most respects, but admits a few errors due to the hand of the later editor. His discussion of the supernatural birth is one of the least admirable parts of the book, damaging a good cause with false assumptions and arguments which, to say the least, fail to appeal to men of this generation.

One lays down the volume with regret that an author so equipped with learning and insight and a most charming style, albeit he sometimes marred his work and weakened his case through insufficient apprehension of the strength of his opponents' position, was not spared to complete the work he had planned.

ERNEST D. BURTON.

THE UNIVERSITY OF CHICAGO.

THE HISTORY OF THE HIGHER CRITICISM OF THE NEW TESTAMENT. By HENRY S. NASH. (= "New Testament Handbooks," edited by Shailer Mathews.) New York: Macmillan, 1900. Pp. xl + 192. \$0.75.

THIS little volume, though not formally so divided, falls naturally into two parts. The first five chapters, occupying 100 pages, may be called introductory to the remaining six chapters, occupying the other 89 pages of the book. In the introductory portion the author treats

of the following subjects: (1) the relations of criticism and interpretation; (2) the Bible definition of revelation and the ideal of Bible study that goes with it; (3) how criticism became necessary; (4) how the possibility of it was given; and (5) how it was realized. The remaining part of the book treats of (1) the preliminary work of criticism; (2) the turning-point in the course of criticism; (3) tendencies; (4) schools; (5) historic spirit; and (6) the inspiration of criticism.

The method of treatment is full of interest to the scholar who is more or less familiar with universal history and the history of the particular subject under treatment, but we can scarcely say that it is altogether satisfactory from the point of view of the purpose of the book, which, according to the author, is "to make clear to non-professional readers the nature of the higher criticism." It fails at two crucial points: first, in the selection and arrangement of the materials to be presented, and, secondly, in the style of presentation. As to the first, we would point to the disproportion between the general and introductory and the special parts of the work. More than half of the volume is taken up with a general survey of ecclesiastical and theological movements that have a very indirect bearing upon the specific theme of the treatise. As to the method of presentation, we have to say that the author nowhere gives a clear and scientific definition of the higher criticism. The nearest approach he makes to this is in the following, which, on the margin, he calls "*definition of criticism*" (p. 14): "Criticism is that mental process in modern Christianity whereby the historic character and true nature of divine revelation is appreciated and manifested." This may be a rhetorical description of the author's idea of what criticism has done, but it is not a definition, strictly speaking. Other approaches of the same kind to a definition lead to similar vague and illusive descriptions. For instance: "Criticism is not this or that opinion, neither is it this or that body of opinions. It is an intellectual temperament, a mental disposition" (pp. 84, 85); or: "The gist of criticism consists in the direct application of scientific methods to the sacred books" (p. 101). If Professor Nash had told us what these scientific methods are and how they are correctly applied, he might have approximated that clear conception which he has avowedly aimed to give to "the non-professional reader." In general, the author's style is not adapted to such scientific and historical work as he has undertaken to do in the present volume. It is too rhetorical, epigrammatic, and flashy, and therefore misleading. What is especially needed in this field is a concise, but clear and full,

statement of the historical facts as to the origin and progress of the higher criticism of the New Testament. As we have already said, this book does not adequately supply this need.

A. C. ZENOS.

THE MCCORMICK THEOLOGICAL SEMINARY,
Chicago, Ill.

DER ABENDLÄNDISCHE TEXT DER APOSTELGESCHICHTE UND DIE
WIR-QUELLE. VON AUGUST POTT. Leipzig: Hinrichs, 1900.
Pp. 88. M. 3.

"It is interesting to observe," says Dr. J. Rendell Harris, "how, in questions of textual criticism, all roads lead to the origin of the much-debated Western readings." Certain it is that the majority of New Testament critics appear to be at present traversing this interesting thoroughfare. The novice is wont to conclude from the name "Western" that said readings are farthest removed, both in respect of locality and time of origin, from those which prevailed in the apostolic age. When, however, he finds that the Western text was first prevalent in the most eastern of all Christian communities, and that as early perhaps as the first half of the second century, he begins to understand the real reason for the enthusiasm of his masters over things unfortunately styled "Western." A vast amount of work is at present proceeding in the reëxamination and collation of minuscule texts, with particular reference to any added light they may bring to the solution of the problems connected with the original text of the Acts of the apostles.

August Pott, Adjunct im Königl. Domkandidatenstift zu Berlin, has undertaken this work, and, in particular in the English university libraries, in a spirit and method at once original and suggestive. In his *Studie* under review the long-esteemed thirteenth-century minuscule of the Bodleian Library, Oxford, known as Clarke 9 (Grk. Act. 58) is discussed in its relation to the Western type of readings recognized in Acts. As is abundantly manifest from the author's collation of the MS. with Tischendorf's text of Acts (eighth edition), the first twelve and the last six chapters reflect generally the ordinary type of text, whereas the intervening ten show exceptional bias toward the Western type.

Pott's collation and exhaustive description of the MS. which he designates as O are the indispensable and permanent features of his contribution, and show his recognition of the true method in such